

Christian Reflector.

H. A. GRAVES, }
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Christian Reflector.

For the Christian Reflector.

What is the Bible Doctrine of the Resurrection?

No. II.

II. But what shall be raised? is a question of still deeper interest, with which we must next interrogate the inspired volume. We have seen that the dead must eventually become the subjects of this great and important event. Yet this fact alone does not give us a full and distinct notion of the nature of that change through which they will pass. There surely is room to inquire, what part of the dead shall be raised—the body, or soul, or both? From what are the dead to be raised? And to what shall they rise up? This, after all, is the most exciting question, and engrosses for the most attention in this curious and inquisitive age. And it must be admitted, that upon this point the Bible affords less minuteness of detail, compared with the demands of the subject. We cannot doubt, however, that this scarcity of information ought to convince men that the gratification of curiosity is no part of the design of a revelation, and is not demanded by our best interests. Yet this fact makes it needful for us to examine with an unclouded vision, and decide with an impartial judgment.

The light already received may help illumine our path as we proceed. We have learned that only the dead are in a condition to be raised. And we can obviously discover something in this fact which suggests to us the necessity and nature of the resurrection. Go stand with Abel before the rude altar upon which smokes the bleeding victim, with which, in fervent faith of a coming and atoning Redeemer, he pays his pious devotion to God. In him you behold a living man. His form is erect, beautiful and noble, both in its structure and proportions. His spirit bears upon itself the impress of God's image, by virtue of a two-fold creation. He is the best and most wonderful work of God on earth! Shall that work ever perish? Visit that consecrated spot again. But Abel comes not—yonder, in the field, lies bleeding the lifeless corpse of the first martyr! The first witness of the power of death, and of the nature and value of true piety. You address him, but he replies not. You touch him—he moves not. His spirit is gone, and his manly form is cold and rigid! Already the workings of corruption are visible in his sunken eye, his bloodless cheek, and the noxious stench. You now begin to perceive what is the work of death. You mark its progress, and soon nothing of that body remains to your sight but a small portion of earth, just like any other portion of dust you may gather up. Such is the brief change which we call death. Through it all the dead must pass, with no essential variation. When the soul departs, the body quickly returns to dust whence it originated. It is in vain to contend that any portion of the dead body retains its vitality, and becomes a germ from which shall spring up a new body. The spirit held together the elements of the body, and gave them vitality, during its abode in them. But when it left them, they became inanimate, and at once subject to the supreme control of the laws of matter. This position the Bible supports. To man it has been announced, 'Dust thou art, and unto dust thou shalt return.' At death it is declared, 'Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.' What clearer proof can we ask or receive, that the dead body becomes dust again, entirely so? Its original elements separate, and assume different forms and relations. And the facts themselves give us as clear evidence that this is the case as the nature of the subject will admit. From respect to the dead and for the benefit of the living, the bodies of the deceased have, by most nations, been deposited under ground. Hence when the resurrection of the dead is spoken of, by association of ideas, we naturally think of them coming up from their graves. The truth is, that the spirit has departed to the spirit-world, the locality of which we know not, and the body has become a portion of the earth. With this important fact, confirmed by the Bible, let us again ask, what of the dead shall be raised? We answer, God will re-construct the body, and will recall him to life, the identical being who died. The Scriptures do not speak of the resurrection of bodies or of spirits separately, but of beings—men having both. Death separates these, but the resurrection returns the man to life again, having a body in connection with his soul.

In our judgment, it is highly important to keep this simple fact before the mind in our inquiries upon this topic. Much confusion has been created by forgetting this, and then asking, as did one of the fools whom Paul must needs answer, 'With what body do they come forth?' Yet even he did not ask what body will be raised, but with what body shall we be raised? I. That the resurrection is predicated of the whole man, will appear from an examination of the language by which the event is described in the word of God. In this examination, we proceed upon the principle, that the language of the Bible is adapted to the capacities of plebeians; and that the sacred writers intended to teach just such ideas as their language would most naturally convey to the minds of intelligent readers, of the common people. Any other view of this matter destroys the character of the Bible as a revelation from God. Hence it becomes the chief inquiry, not what we can make the Bible say, but what ideas did it convey to the minds of those to whom it was originally given, and who candidly received it? In the original Greek of the New Testament, only three words are ordinarily used to convey the idea of the resurrection of the dead. The same event is indeed presented to our mind in other language, in an indirect and figurative manner. One of these words is *anastasis* (ἐγείρω). Its meanings are, 'to awake, to arouse, to cause to rise, to rise, as from a seat, or from the posture of sleep.' Hence it came to be used to denote a resurrection from death, of which sleep is an emblem. This verb is used in different connections, forty-five times, to denote that Christ would rise or had risen from the dead. We cite the reader only to a few examples. Luke 9:22. Mark 16:6. 1 Cor. 15:15. The same word is elsewhere used to point out the fact that others who had died were raised from the dead. Luke 9:7, 19. John 12:1. Matt. 10:8. From this verb is derived the noun *anastasis* (ἐγείρω), used but once in the New Testament, and then to denote the resurrection of Christ. Matt. 27:52. The other verb, often used for the same purpose and with the same latitude, is *anistemi* (ἀνίστημι), which means 'to rise up,' &c. It is used twenty times to certify the fact that Christ would rise or had risen from the dead. Mark 9:31, John 20:9, Acts 10:41, as specimens. This word is applied to the general resurrection, as 1 Thes. 4:16, John 6:39, 44. From this verb is derived the noun *anastasis* (ἀνastasis), which occurs forty-one times in the New Testament, and, with a single exception (Luke 11:34), it is used in connection with the resurrection of the dead. In nine instances, this word is applied to the resurrection of Christ. Once he calls himself 'the resurrection.' This word sometimes denotes the general event of the resurrection. So in Luke 20:36. By some it has been supposed that this word here simply means 'the future life.' Such is the force of Dr. Campbell's version. But as Dr. Bloomfield well remarks upon this, 'there is little doubt but that the phrase *anastasis* (ἀνastasis) denoted, in common parlance, and agreeably to the general doctrine of the Pharisees, the resurrection of the soul as well as of the body, and the re-union of both in a future state. Though, at the same time, the ideas of the Pharisees themselves (and still more the people at large) as to the nature of that future life, were very vague, and occasionally founded on the notions of the heathen. So that our Lord's reply was, in wisdom, so framed, as not only to refute the Sadducean doctrine, but remove the misconceptions of the Pharisees; and thus to benefit not only the unbelievers of the doctrine of the resurrection, but the misbelievers.' Notes on Matt. 22:23.

In the use of these words, we find that it is a matter of mere taste or convenience which of them is taken at any one time. They are used interchangeably, with no variation of meaning. They are applied to the resurrection of our Saviour more than eighty times. As an example of passages where other language is employed to set forth the resurrection, we cite you to John 5:28, 29, 1 Thes. 4:14, Dan. 12:2. In view of these things, who can reasonably question what is the *usus loquendi* upon this topic? Who can mistake what is here taught us? Surely we are not told, in this language, that a dead and inanimate body will be raised up, but this is not the burden of these words. Is not the idea this: 'The men who have died, whose bodies, cast off, have returned to dust, will be restored to life again, body and soul united. In this manner Christ and Lazarus were raised. The words used in this connection do not strictly imply that the body buried will literally rise up out of the grave, but that man, whose body was entombed, will rise up to life again.'

We imagine also that the phrase *ἐκ νεκρῶν* (ek nekron)—from the dead (plural number)—which is used forty-six times in connection with the words above mentioned, refers to the idea elsewhere recognized in the Bible, and preached among the Jews, that there is a place, called *sheol* and *hades*, supposed generally to be far under ground, where the spirits of the dead now dwell. This theory, bating the idea of locality, is ably defended by Dr. Campbell in his work on 'the Gospels,' Vol. I, Dis. VI, Part 2. Adopting this idea, (and we do not know how to evade it,) the language so often employed to denote the return of Christ and others to this life, becomes peculiarly forcible in its bearing upon the point before us. He rose from the dead—from the company of departed spirits to whom the soul goes after it leaves the body. This affords a lucid interpretation of the language of Peter, in Acts 2:29—32, where he is aiming to prove that the soul of Christ was not left in *hades*, nor his flesh allowed to see corruption. And hence he contends, both were re-called to life. A similar reference to the idea of *hades* is

found in Rom. 10:7. 'Who shall descend into the deep, that is, to bring up Christ from the dead,' where allusion is made to the prevalent opinion that the spirits of the deceased dwell in a place deep down in the centre of the earth. In all this the idea is surely recognized, that there is a place where departed spirits dwell, from which they will return at their resurrection. Its location is a matter of no consequence, therefore no care was taken to correct the common notion. If these considerations be just, the Bible plainly teaches us that the resurrection will recall to life men with souls and bodies, forming a united and animate existence.

But our wisdom has become the parent of many difficulties. We have seen that our bodies, when left by the soul, decompose, and their component parts, or original elements, become nothing more nor less than matter. For aught we know, that matter may subsequently enter into the composition of other human bodies. It may be said we never can know that this will be the case. There is also a strong presumption in favor of the latter hypothesis. Hence it is asked, will the identical body which is laid off at death, be re-gathered, and re-constructed, and raised up? This question the Bible does not answer. We are taught that the spirit of the dead will be untouched by death, will exist entire during the interval, and, at the resurrection, will return to this life. We are taught that the body returns to dust as it was. Just as certainly as my body was once dust, inanimate dust, no part of myself—so will it become the same again. But at the resurrection a body will be re-constructed, to which my spirit shall be re-united, and to which it shall sustain the same relation as it now sustains to its body; then I shall come forth the same man. Whether the identical materials, thrown off at death, shall be put on at the resurrection, is no where taught. Hence we know not.

But we are asked, if the resurrection body will not be the body of him who died? We reply, undoubtedly, but this certainly does not prove that it will be composed of the identical elements. It is enough if the elements be similar. Nor need they be in every respect exactly similar. If the body of Abel remained after death as unimpaired as his spirit, evidently there would be force in talking of a certain portion of matter as his body. But it has not remained. Hence you cannot speak of his body now, with the same philosophical accuracy with which you can speak of his soul. He is at present without a body, 'unclothed.' His spirit evidently sustains no peculiar relation to any portion of dust. The great fact presented to us is that the same identical Abel will arise again. But personal identity depends solely upon the identity of the spirit. My body now is essentially different, in its form and size, and as to its materials, from what it was twenty years since. Yet I am the same identical person. And I shall be the same identical being as long as I exist, whether in or out of the body, whether with a body like the one I now have, or one different. Hence when I speak of the body I had twenty years since, and call it my body, and of the one I now have, and call it my body, I do not assert that the two are identically the same. Yet the two are the same in this sense, that both are mine. I am the same man in both of them. In like manner can we speak of a man who shall rise from the dead. This body died and was buried. This body was raised again to life. All this evidently and properly may be true, while not one atom of matter shall be in the raised body which was in the decayed body. We do not know but God may preserve the same materials which composed the dead body, and use them to compose the new body. Yet he surely has not declared nor intimated that he will do it. It is not necessary that this should be done in order to raise the same beings who died. In order to do this, he must, in all probability, guard those materials with miraculous care. And surely, to us, this seems to be a useless miracle.

But what relation does the new body of the raised man sustain to the body he cast off at death? Death has broken the continuity of the vital operations. Hence the relation cannot consist in this. Nor is it essential to a relation of the two, that they be composed of the same identical elements. The Bible recognizes the only relation which can exist, or need to exist between them. Of both it must be said, it is his body. The relation which each body sustains to the same spirit is the only thing which need be identical, in order to constitute him the same identical man. These remarks indicate the sense in which, we believe, the Bible teaches that the bodies of the saints will rise again. Death separates the soul from the body, and decomposes that body. The resurrection re-constructs a body, and to it re-unites the same spirit, and then comes forth the same man. Of this minute process the Bible speaks not. It gives us only the result. *The man dies, the man is raised.* It claims not philosophical accuracy, why should we demand it? It is enough that a body must be raised to constitute the man complete. What matter, whether the elements composing the old body be obtained or not? If this is necessary to its identity, why not all the deformities of the man which he had in his body at death?

In keeping with this use of language, are the words of Paul in 1 Cor. 15:42—44. 'It is sown in corruption; it is raised in incorruption,' &c. It here refers in both cases to the body of the same man. That it does not refer to the identical material body is obvious from the whole passage. He is attempting to show in what respect the body of the raised man will differ from that of the

same man at death. Any other view, to us, seems forced. The fact that Christ rose from the dead with the same identical body, will elsewhere be noticed, and may now be passed with the simple remark, that our position cannot be shaken by it, unless it can be shown that his resurrection was a pattern for ours in all respects. We leave then this point, convinced that the Bible language upon this subject authorizes us to believe that God will raise the dead, body and soul, to a united animate existence.

Thanksgiving Day.

For what shall I praise thee, my God and my King? For what blessings the tributes of gratitude bring? Shall I praise thee for pleasure, for health, and for ease, For the spring of delight, and the sunshine of peace? Shall I praise thee for flowers that bloomed on my breast, For joy in perspective, and pleasures possessed? For the spirit that brightened my days of delight, And the slumber that gave me my pillow at night? For the peace that I found in thy love and thy care, I should leave half untold thy donations of bliss; I thank thee for sorrow, for sickness and care; For the thorns I have gathered, the anguish I bear; For nights of anxiety, watching and tears, A present of pain, a perspective of fears; I praise thee, I bless thee, my King and my God, For the good and the evil thy hand has bestowed! The flowers were sweet, but their fragrance is flown;— They left me no fruit—they are withered and gone;— They thorn, it was poignant, but precious to me As the message of mercy that led me to thee.

The Psalmist.

Keeping Thanksgiving.

[The following suggestions on this subject, from a writer in the Vermont Chronicle, will not be unacceptable to those concerned.]

'Thanksgiving' is a day of joy— 'The absent child has come!' 'The mother clasps her darling boy, And bids him welcome home.'

This interesting festival is again approaching. It revives a thousand interesting recollections, in the mind of the sons and daughters of New England. Wherever they wander, they remember the day, and recall a thousand scenes with which its enjoyment has been connected.

The manner in which this festival is kept, is not always conducive to piety or good morals. To many, the return of the day is hailed as the signal for all kinds of levity and sinful indulgence. In such cases, it becomes exceedingly injurious. For where a religious festival is made to sanction sinful indulgence of any kind, it becomes a powerful agent of corruption. Christian parents and ministers should look to this matter in season, and endeavor to turn the attention of the young to the great moral and religious principles which the appointment of such a day is designed to recognize and illustrate.

Ministers may do much towards securing a right observance of this day, by efforts to make the service of the day attractive to the children and youth of their congregations. The subject should be so chosen as to engage the minds of the youth in the moral and religious history of New England. Facts and reasonings should be brought forward, to show how 'righteousness exalteth a nation,' and how sin becomes the reproach and ruin of nations who indulge in it. A little effort and preparation might render the public service on Thanksgiving day as attractive to the children, as any Sabbath school anniversary.

The music of the sanctuary might be prepared with special reference to this object, and the effect of the service might be to impress principles of duty and action upon the minds of the young, which, in after years, would be with them as safeguards from vice, and motives to virtue, amid all their wanderings, and every temptation.

How to get Hearers.

Avoid, says Dr. Clark, the error of those who continually find fault with their congregations because more do not attend. This is both imprudent and unjust—imprudent, for as men do not like to be forced in what they are in fact free to do, so they are infallibly disgusted with those who attempt it—unjust, it being contrary to both reason and equity to scold those who come because others do not attend. I have known this conduct to scatter a congregation, but I never knew it to gather one. Indeed it savors too much of self-love and pride. It seems to say, 'why do you not come to hear me? Am I not a most excellent preacher? What a reproach it is to your understanding that you keep away when I am here!' Bring Christ with you, preach his truth in the love thereof, and you will never be without a congregation, if God has any work for you to do in that place.

Hints for the Season.

As winter advances, and the weather grows colder, it is natural for the benevolent in mind and in heart to turn for a moment from their own condition of ease and affluence, if so favored by Providence, to the less fortunate of their fellow creatures, whose sufferings are increased and rendered keener by the severity of the season.

Are you, gentle reader, provided in abundance with the good things of this life? Were you fortunate in inheriting a large property, or have you been prosperous in speculation or in trade? In brief—do you possess houses, land, stocks, and are you in receipt of an income, far more than adequate not only to supply you with the necessities and comforts, but with the luxuries of life? If the answer to all these questions be in the affirmative, Providence has clothed you with power greatly to assist and relieve many of the poor and meritorious of your fellow creatures. This may be done, too, without any injury to your comforts, without impairing your health, without shortening your life.

On the contrary your heart will be glad, and your whole nature will be improved by acts of benevolence, while the relieved, through your means, will offer up prayer for your welfare in this world and the world to come. You will feel a nameless and indescribable satisfaction in the discharge of such duties as we have referred to; you will feel elevated in your own estimation, your reflections will be calmer and sweeter, and even when wrapped in the arms of sleep, your slumber will be deeper and more refreshing. The future, too, will gather a ray of light as from heaven; the living attributes of virtue, of Christianity, will be felt and enjoyed by you—and kindling under the hallowed influences of the Spirit of God, you will, every hour of your life, rejoice for the period when you awoke to a true sense of your duty as a sentient, conscious, responsible, and accountable being.—Eng.

Spirit of the True Preacher.

[The following extract is taken from an Address delivered before the Porter Rhetorical Society at Andover, last September, and is from the pen of Rev. Nehemiah Adams of this city. The whole Address is published in the Theological Review for November, and is full of rich thought and sound reasoning. After speaking of the different qualifications necessary for successful pulpit oratory, the writer closes with the following fine remarks on the spirit of the true preacher.]

Now that I come to the close of what I have to say, and begin to think, as I naturally must, in the hearing of what members of my profession I have presumed to speak so freely on subjects of which they know so much more than I, it seems as though I understood how men felt in olden time when they found that through undeserved encouragement and kindness, they had been led to speak freely, perhaps too freely, in the presence of the angel. How sensitive we are apt to be to the opinions and feelings of our fellow men even when we are charged with the message of God to them.

In a certain congregation there was a hearer of whose presence the preacher was not aware during the delivery of his sermon. When the fact of that hearer's presence was made known to him, it had a great effect upon the preacher. The hearer had himself been untried in his day in every church that adorns the preacher, and in all respects as one entrusted with the care of souls had been pre-eminently faithful and successful. How did our brother feel when he knew that he had spoken in the hearing of that man? His first feeling was one of self-distrust, but his next feeling was, if he could only enjoy the benefit of that hearer's free and affectionate counsels and advice with regard to preaching it would be invaluable to him. Who was the preacher and who this hearer? The preacher I doubt not may have been any young minister present, and the hearer was Jesus Christ. Every time we have preached we have had him for a hearer. When the great and the learned and the honored of the earth come to hear you, he is there, whose opinion of you, while it is infinitely more important than theirs, will either confirm or reverse their judgment of you. When we meet a few of our flock in that distant school-house in a dark and stormy night, and something whispers, will you waste your time and strength on these few people, the Son of God is there to hear what you say to them, and to have an opinion of you for saying it which is or will hereafter be a greater reward to you than the applause of a throng. In the bungalow, or under the plainest hut where you must creep like an animal to get in, remember that you cannot speak in his name but you will speak in his ear. He was once a preacher and a minister to souls. He knows all the trials of the profession, and all the secret influences which make thoughts and words eloquent. We shall agree that the secret of his eloquence consisted in what he was, and not in any artificial power. Whatever of grace or power there may have been in his natural manner, he was resistless as a preacher because he was, in perfection, that which we should aim to be in all virtue and knowledge. He never sought eloquence for its own sake, neither should we think that we can acquire it as men learn a trade. But seeking to be all that a good man and a scholar, and a minister to souls ought to be, in mental qualifications, in the arts of oratory, in professional enthusiasm, and in moral worth, eloquence may be expected to flow from us, and for similar reasons, as it did from him who had without measure that Spirit which he can also pour out on us. Let us not think that he does not condescend to appreciate our efforts when in his name we speak well. God who ordained the priesthood, made Aaron his high-priest of whom he could say, 'I know that he can speak well.' This is our business, to speak well. I have endeavored to show what this implies. If we would speak well, it must be our constant aim to speak better. In doing so, we may remember that this life may not be the only term of service in which God may use us to influence others by the communication of our thoughts and feelings. It cannot be that eloquent communication from mind to mind is limited to earth. Then what must be for all the sanctified genius which has been eloquent in song on earth to be gathered together in heaven.

And with this in mind, let us strive to be all that a good man and a scholar, and a minister to souls ought to be, in mental qualifications, in the arts of oratory, in professional enthusiasm, and in moral worth, eloquence may be expected to flow from us, and for similar reasons, as it did from him who had without measure that Spirit which he can also pour out on us. Let us not think that he does not condescend to appreciate our efforts when in his name we speak well. God who ordained the priesthood, made Aaron his high-priest of whom he could say, 'I know that he can speak well.' This is our business, to speak well. I have endeavored to show what this implies. If we would speak well, it must be our constant aim to speak better. In doing so, we may remember that this life may not be the only term of service in which God may use us to influence others by the communication of our thoughts and feelings. It cannot be that eloquent communication from mind to mind is limited to earth. Then what must be for all the sanctified genius which has been eloquent in song on earth to be gathered together in heaven.

What must it be for the preachers of Christ from Noah to the last generation to meet there, and for angels to listen to the eloquence of earth flowing from what they never knew,—the experience of sin, repentance, and restoration. If the presence of this company of preachers makes one who speaks before them feel as Jacob did when he said, 'This is God's host,' where in the

distance shall many of us stand when the tongues which were most eloquent here upon the themes of redemption, instruct and please the heavenly world? Where in the distance did I say? From your lips, if they have dwelt with peculiar love and power on the doctrines of the cross, may the inhabitants of other worlds learn things yet imperfectly understood by them in the history of redemption. It may be that you will then be called of God to be employed in wondrous acts of ministry to other worlds, because he can say of you, in remembrance of your earthly attainments and service, 'I know that he can speak well.'

Report

Of the Committee of the Triennial Convention on the Constitution of the American Baptist Missionary Union, presented at the meeting in New York, Nov. 19th, 1845.

[On the second page of this paper we commence our report of the meeting in New York. The following report of a new Constitution for the new organization, originally presented on the first day of the meeting, is inserted here, to save the space it would occupy in the proper place.]

1. This Association shall be styled THE AMERICAN BAPTIST MISSIONARY UNION.

2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ, by means of missions, throughout the world.

3. This Union shall be composed of Life Members. All the members of the Baptist General Convention who may be present at the adoption of this Constitution, shall be members for life of the Union. Other persons may be constituted Life Members by the payment, at one time, of not less than one hundred dollars.

4. The Union shall meet annually on the third Thursday of May, or at such other time, and at such place, as it may appoint. At every such annual meeting, the Union shall elect by ballot, a President, two Vice-Presidents, a Recording Secretary, and one-third of a Board of Managers.

At a meeting to be held immediately after the adoption of this Constitution, the Union shall elect an entire Board of Managers, consisting of seventy-five persons, at least one-third of whom shall not be ministers of the gospel. Said Board shall be elected in three equal classes, the first to go out of office at the first annual meeting; and thus, in regular succession, one-third of the Board shall go out of office at each annual meeting, and their places shall be supplied by a new election. In every case, the members whose term of service shall thus expire, shall be re-electable.

5. The President, or in his absence, one of the Vice-Presidents, shall preside in all meetings of the Union.

6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively, until superseded by a new election.

7. Special meetings of the Union shall be called by the President, or in case of his death or absence from the country, by either of the Vice-Presidents, upon application from the Board of Managers.

OF THE BOARD OF MANAGERS.

8. All members of the Union may attend the meetings of the Board of Managers, and deliberate on all questions, but vote on none.

9. Immediately after the annual meeting of the Union, the Board of Managers shall meet, and elect by ballot a Chairman, a Recording Secretary, an Executive Committee of nine, at least four of whom shall not be ministers of the gospel; as many Corresponding Secretaries as they may judge to be necessary, a Treasurer, and an Auditing Committee of two, who shall not be ministers of the gospel. At this meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee, as may be necessary to regulate their plans of action for the ensuing year. The Board shall also have power, whenever they think it necessary, to appoint an Assistant Treasurer, to specify his duties, and fix his compensation.

10. The Board shall meet annually, at such place as they may appoint, at least two days previous to the annual meeting of the Union, to hear the reports of the Executive Committee, the Treasurer, and the Auditing Committee, and to review with care the proceedings of the past year, the result of which shall be submitted to the Union.

11. Special meetings of the Board may be called by the Executive Committee, whenever, in their judgment, occasion may require. A printed notice of the time, place and object of such meetings shall be sent at least six weeks in anticipation, to every member of the Board.

12. All officers appointed by the Board shall continue to discharge the duties assigned to them respectively, until superseded by a new election. At all meetings of the Board, fifteen shall be a quorum for business.

OF THE EXECUTIVE COMMITTEE.

13. The Executive Committee shall hold its meetings at such times and places as they may appoint. A majority of the whole number shall be a quorum for business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings, and communicate any information in their possession pertaining to their respective departments, and aid the Committee in its deliberations. The Committee shall have power to appoint its own Chairman and Recording Secretary, and to fill any vacancy that may occur in their own number.

14. It shall be the duty of the Executive Committee to carry into effect all the orders of the Board of Managers; to designate, by

advice of the Board, the places where missions shall be attempted, and to establish and superintend the same; to appoint, instruct, and direct all the missionaries of the Board, and to fix their compensation; to direct the Corresponding Secretaries and Treasurer in the discharge of their duties; to make all appropriations to be paid out of the Treasury; to appoint agents for the collection of funds, and to prescribe their duties, and arrange their compensation; and in general to perform all duties necessary to promote the object of the Union, provided the same be not contrary to this Constitution, or the instructions of the Board of Managers.

15. The Executive Committee shall present to the Board of Managers, at its annual meeting, a report, containing a full account of their doings during the preceding year; of the condition and prospects of every missionary station; of their plans for the enlargement or contraction of their sphere of operations; and in general giving all such information as will enable the Board to decide correctly respecting the various subjects on which it is their duty, as the agents of the Union, to form or express an opinion.

16. The Executive Committee shall have power, by a vote of two-thirds of the whole number, to remove, for sufficient cause, any Corresponding Secretary, Treasurer, Auditing Committee, or Missionary, and to appoint others in their places, being always responsible for such exercise of their power to the Board of Managers.

17. In case of the death or resignation of a Corresponding Secretary, Treasurer, or member of the Auditing Committee, the Executive Committee shall have power to supply the vacancy until the next meeting of the Board of Managers.

OF THE CORRESPONDING SECRETARIES.

18. The Corresponding Secretaries shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's department, and perform such other duties as the Board or the Executive Committee may from time to time require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or of the Executive Committee.

OF THE TREASURER.

19. It shall be the duty of the Treasurer to take charge of all moneys and other property contributed to the treasury of the Union, and to give receipts therefor; to keep safely all the moneys and funds of the Union, and all their evidences of property; to keep full and accurate accounts of all moneys received and expended; to invest and deposit moneys, and make payments and remittances according to the directions of the Executive Committee; to exhibit his books, accounts, vouchers, and evidences of property, whenever required, to the Board, or to the Executive and Auditing Committees; to make out an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Board of Managers, and to perform such other acts as may be necessary to the faithful discharge of the duties of his office.

OF THE AUDITING COMMITTEE.

20. The Auditing Committee shall not be members of the Executive Committee, but shall at any time, when requested, attend its meetings, to give information respecting the state of the treasury. It shall be their duty once a month to examine the books of the Treasurer particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of this examination shall be entered upon the books of the Treasurer, and a copy furnished to the Executive Committee, to be entered upon their records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result, to be entered upon the records of the Board of Managers.

MISCELLANEOUS.

21. The President, Vice-Presidents, and Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all missionaries employed by the Executive Committee, shall be members in good standing of regular Baptist churches.

22. All moneys contributed to the treasury of the Union, shall be expended at the discretion of the Executive Committee, except such as may be appropriated by the Board of Managers for the salaries of the Corresponding Secretaries and Treasurer; but moneys or other property given for specified objects, shall be appropriated according to the will of the donors, provided such application shall not be contrary to the provisions of this Constitution, or to the instructions of the Board of Managers, in which case they shall be returned to the donors, or their lawful agents.

23. The Union, the Board of Managers, and the Executive Committee, shall each have power to adopt such By-Laws or Rules of Order as may be necessary for the government of their own proceedings, provided always that no such regulations shall contravene any part or principle of this Constitution.

24. Alterations may be made in this Constitution only upon recommendation by the Board of Managers, at an annual meeting of the Union, by a vote of two-thirds of the members present.

All which is respectfully submitted.

S. H. COVE, Chairman.

Learning hath gained most by those books by which the printers have lost.

Dr. Fuller.

CHRISTIAN REFLECTOR.

BOSTON, THURSDAY, NOVEMBER 27.

TERMS:—\$2 per year; \$2.50 if prepaid within 3 months.

THE MISSIONARY CONVENTION IN NEW YORK.

The special meeting of the Baptist General Convention, called by the President at the request of the Board of Managers, and appointed to be held at the Tabernacle in Mulberry Street, New York, has become a subject of history and review. Its proceedings commenced at 10 o'clock A. M., Nov. 19th, the President, Rev. Dr. Wayland, presiding. They were conducted in a delightful harmony, were in every respect of the most unusual and affecting character. We are happy in being able to present our readers with a full report of these proceedings. It is a long story, but not an every day's account, neither the old reports of confused and stormy debates and unimportant 'doings' revived; but a fresh and pleasant record of scenes, deliberations and decisions, which will attract the observation of the whole Christian world, and which succeeding generations will review and will record again for those who come after. This meeting was anticipated with painful solicitude and with fervent prayer. Brethren came together deeply conscious of the solemn importance of their proceedings, and the immense interests involved in the decisions to which they might be led. They came with conscious weakness, with many fears, with dubious prospects. A noble host of Jesus Christ's men—impotent without Jesus Christ's help. That help was sought, not sought in vain. There was a realization of Jehovah's presence; it was good to be there.

We would not imply that the proceedings were conducted entirely without debate, or that there was a perfect agreement on all the points decided. This no one could expect. We only mean that a spirit of love and harmony, and mutual consideration, eminently prevailed, which presented the meeting in a delightful contrast to some previous sessions of the Convention, and to the recent meetings of other religious bodies of other denominations, as they have been reported by the press.

The number of delegates present was 275, a very large proportion of whom were ministers. We believe that many ministers were present who were not members of the Convention, but we have the names of delegates only. These are as follows:

From the State of Maine—Adrian Wilson, Z. Bradford, L. Beecher, D. C. Hayes, C. W. Redding, B. Greene, Jeremiah Chaplin, Abner Jones, James Gilpatrick, Joseph W. Sawyer, David Nutt, Joseph Wilson, Enoch Hutchinson,—13.

From New Hampshire—Eli B. Smith, E. E. Cummings, Edmund Worth, Silas Halsey, Joseph Freeman, G. L. M. Smith,—5.

From Vermont—Daniel Hascall, M. D. Miller, D. F. Richardson, Myron Merriam, D. M. Crane, Joseph C. Foster, Daniel Packer, Elijah Hutchinson,—8.

From Massachusetts—Rollin H. Neale, Baron Stow, Solomon Peck, Ira Chase, R. W. Cushman, Nathaniel Colver, William Hague, Duncan Dunbar, Hiram A. Graves, William Howe, Ebenezer Carter, Job Brooks, George W. Robinson, Thomas Shaw, Jonas Forrester, Jesse Kingsbury, J. Warren Merrill, Frederick Gould, B. F. Hatch, S. H. Loring, Asa Wilbur, Ezra Chamberlain, David H. Horton, Charles Warren, Heman Lincoln, William Corbett, Henry S. Washburn, William H. Shailer, Bernard Sears, Joseph W. Parker, Charles Everett, George Cummings, Josiah Coolidge, William Leverett, Charles W. Flinders, J. W. Olmstead, George W. Bosworth, Arthur S. Train, James H. Duncan, Silas B. Randall, Thomas D. Anderson, Israel Ward, Andrew Ward, John O. Chubb, Bradley Miner, D. T. Shailer, Julius L. Shailer, Cephas Paine, Josiah C. Hathorn, George C. Goodwin, Isaac Sawyer, Andrew Pollard, James Barnaby, D. D. Bassett, J. Higby, John Jennings, F. Bestor, Jonah G. Warren, A. Day, Jan, Orrin Tracy, William Heath, Silas Ripley, J. W. Eaton, James Andrews, Jefferson Borden, William B. French, Horace Seaver, Henry Jackson, James F. Wilcox, Velema R. Hotchkins, Leonard Tracy, William H. Jameson,—72.

From Rhode Island—Francis Wayland, James N. Granger, Alva Woods, Thordike C. Jameson, S. S. Bradford, A. M. Gamwell, Joseph B. Brown, H. H. Brown, William Douglas, Varun J. Bates, William F. Hascall, Pardon Miller, Jonathan Pike, Ira Newell, Horace T. Love, William Cogswell, R. E. Eddy, Thomas Rogers, H. G. Steward, James Boyce, Thomas Dowling, Kazilz Arvine, J. G. Richardson, Francis Smith, Stephen R. Weeden, B. P. Byran, John Marvin, J. P. Tutin, E. K. Felt, J. H. Baker, Jonathan Brayton, E. T. Huxford, David Benedict,—33.

From Connecticut—Robert Turnbull, R. R. Raymond, Albert Day, J. R. Steward, E. F. Winter, H. Wooster, H. Miller, Edward Bolles, J. G. Gilbert, Edward Savage, W. W. Smith, E. Denison, P. C. Turner, Minor G. Clark, John Blair, R. P. Williams, Dwight Ives, A. M. Torbett, J. J. Woolsey, R. K. Bellamy, J. Scott, A. G. Palmer,—29.

From New York—Spencer H. Cone, Charles G. Sommers, Rufus Babcock, David Bellamy, E. L. Taylor, Elisha Tucker, Edward Lathrop, Archibald MacLay, W. W. Everts, Henry Davis, William R. Williams, James L. Hodge, Henry C. Fish, C. W. Thomas, John W. Scales, Alonzo Wheelock, R. Thompson, John R. Lullor, R. Pegg, James Salsbury, J. H. Brainer, George Child, B. M. Hill, Samuel Rator, George Hatt, William Colgate, Joshua Gilbert, R. Colgate, J. T. Seely, William T. Anderson, John Dowley, Jackson Smith, James Appleton, W. H. Mann, B. T. Welch, George Benedict, Friend Humphrey, Alfred Bennett, Edward Bright, Jr., Henry V. Jones, Leland Howard, Levi Tucker, Philip Roberts, Jr., J. S. Backus, H. J. Eddy, Dexter P. Smith, A. P. Mason, Z. Freeman, Marsena Stone, J. P. Simmons, H. K. Stimson, J. W. Spoor, N. Kendrick, L. Leonard, John Peck, Benjamin Putnam, Phares Church, Gibbon White, William D. G. Corey, H. C. Vogell, A. M. Beebe, John Munroe, C. M. Fuller, J. W. Taggart, Daniel Dye, Norman Fox, D. S. Farnes, W. B. Cooke, John Loring, Samuel White, J. H. Cole, James Edmund, J. C. G. Carpenter, D. W. Litchfield, James McCallen, E. G. Perry, Orrin Dodge,—80.

From New Jersey—C. W. Mifflin, E. M. Dickinson, J. C. Harrison, J. G. Colton, J. E. Welch, P. P. Runyon, G. B. Bliss, D. D. Lewis, S. J. Drake, E. D. Fendall, B. N. Leach, C. H. Hoskins, C. E. Wilson, Thomas O. Lincoln,—14.

From Pennsylvania—Daniel Dodge, Israel E. James, A. H. Taylor, J. A. Gendell, T. Watson, W. W. Keen, J. L. Burrows, William Shadrach, J. M. Linard, J. H. Kennard, A. D. Gillette, P. B. Mingle, J. V. Allison, J. M. Chaffin, M. Semple, C. B. Keyes, G. S. Webb, J. M. Peck,—18.

From Delaware—J. M. Rhee,—1.

From Maryland—William Crane,—1.

From District of Columbia—Edward Kingsford,—1.

From Kentucky—Isaac McCoy,—1.

From Indiana—B. C. Morse,—1.

From Arkansas—Adoniram Judson, Eugenio Kincaid, E. L. Abbott, R. D. Davenport,—4.

FIRST DAY.

The Convention was opened with appropriate prayer by Rev. Mr. Lathrop, of New York. The hymn, 'Come, Holy Spirit,' was sung, after which the roll of members was called by the Secretary, and the rules of order were read by the President. The request of the Board that this meeting be called was stated by the President; the vote of the Board was read by the Recording Secretary, Rev. B. Stow; and a vote was passed to meet daily at 9 o'clock A. M. and adjourn at 3 P. M. A vote was also passed, that all persons who were members of the Convention in 1844 at Philadelphia, or who were entitled to be members, and all bodies entitled to be represented in the Convention then, are in equity entitled to the same privilege now. A Committee, consisting of Messrs. H. Lincoln, H. Jackson, and L. Howard, were appointed to examine credentials, and report additional names.

INTRODUCTION OF MISSIONARIES.
The Rev. Dr. Cone now called attention to an important duty which had been committed to him. It was the proposal of two resolutions respecting the arrival of Dr. Judson and his reception by this Convention. He hoped he should be indulgent in a few words in connection with this service. In his usual happy manner he proceeded to describe his first introduction to Luther Rice, in Baltimore, when that city was beleaguered by foreign foes. The success of missionary efforts had been glorious. He ascribed it all to God. It is the Lord's work. It was he who, when the missionaries were in doubt and peril, drew them upon the banks of the Inwardly; and he, who had so abundantly blessed them in their work. Give glory to God! You are waiting, said Dr. C., to hear the resolutions—you wish to see Rev. Judson, to welcome him. You wish to be granted. But he would first ask them if this is the time to let the ropes? O no; in the presence of this man and in God's presence, we now pledge ourselves never to let them go. Said Dr. C., as he closed his preliminary remarks, I would rather stand in that man's shoes than to be the emperor of all the Russias. He then read the following resolutions:

Resolved, That this Convention regard it as a special occasion for gratitude to the God of all grace, that he has so long preserved the life of our senior missionary, the Rev. Adoniram Judson, and has strengthened him to perform services of inestimable value for the perishing heathen.

Resolved, That the President be requested to express to our Bro. Judson assurances of the pleasure with which we welcome him to his native land; and of our heartfelt sympathy with him in the painful circumstances which have withdrawn him, as we hope only for a season, from the field of his missionary labors.

After a moment's pause, said Dr. Cone, in a most impressive tone of voice—his whole frame agitated with deep emotion—I present you—Jesus Christ's man!

The resolutions were put by the President, and unanimously adopted. Then Dr. Wayland, in accordance with the resolutions, turned to the beloved missionary, and addressed him as follows:

My dear brother, it is with no ordinary emotions that I perform the duty assigned me on this occasion. You were the first man to go from this country as a missionary to the heathen. You went out in 1812 amid expressions of scorn and imputations of fanaticism. We have followed you in your arduous and self-denying labors. You found opposition not only from the heathen, but from a powerful government. You were driven from the field you first entered, and landed on the shores of Burmah. There you were imprisoned, manacled, and you suffered all sorts of shame and imprisonment for Christ's sake—and you may say with Paul that you bear in your body the marks of the Lord Jesus. You have tracked the desert with blood upon your path.

But now how is the scene changed, my honored brother. You have been the instrument of restoring peace between the two governments—a change has been wrought in that empire to which you have since given the Holy Scriptures as the fruit of your labors, and they who at one time gave you nothing but curses, now bless the remembrance of your name. God has honored you, and now in the name of this Convention I give you the right hand of fellowship. And I doubt not all who are present, and the whole Christian world, would gladly do the same.

Dr. Judson, in the low tone of voice which he is obliged to use, briefly replied, his remarks being reported to the Convention by the President as follows:

Dr. Judson begs me to return to this Convention his humble thanks for their support, continued friendship, and prayers. He asks their prayers that the manner in which he is received in his native land, may serve to make him more humble, grateful, devoted and efficient in his labors, in time to come.

In this connection we will notice the introduction of Messrs. Abbott, Davenport, and Kincaid, which took place during the first morning's session. Mr. Abbott was announced by Dr. Cone to the President, as a beloved and efficient missionary just arrived from Arracan. Dr. C. was reminded of the saying 'one sower and another reaper,' but they that sow and they that reap shall rejoice together. Bro. A. had entered into other men's labors, and the sower and the reaper rejoice together. The President gave to Mr. A. the hand of fellowship, and introduced him to the Convention. Mr. DAVENPORT, of Bangkok, Siam, was presented in the same manner. Mr. KINCAID was then called for, who, though he has been in the country more than a year, was still a missionary, and a confidant of those who had been welcomed on this occasion. So Mr. K. also was introduced to the Convention. Dr. Cone referred to his acquaintance with all these missionaries before their first departure. He had known personally every missionary of the Board, except Dr. Judson, whom he never saw till yesterday, and it was with grateful joy that he looked upon their faces again.

These interesting scenes well prepared the Convention for the concluding prayer of the morning session, in which all hearts joined while Father Bennett, of New York, who has a son in the missionary field, poured forth the fervent offerings of a grateful and trusting heart.

REPORT ON A NEW CONSTITUTION.

The Constitution, which our readers will find on the first page of this paper, was read, the first by Dr. Cone, Chairman of a Committee appointed by the General Board at their meeting in September last. He prefaced the reading by stating that members of the Committee had several times met and consulted, had corresponded, and finally, after much deliberation, had unanimously agreed on the report now to be presented. The same having been read, it was voted that 500 copies be printed for the use of the members, which was accordingly done, and the copies were distributed the same evening.

At the suggestion of the President, Dr. C. stated some of the reasons and objects which had influenced the Committee in the preparation of this Constitution, designed for a new organization to take the place of the Triennial Convention. He said that almost every member had a plan of his own, that yesterday they passed eight or nine hours, all together, in mutual consultation; that they resolved to make one that could not be easily or frequently altered. They preferred the title 'Union' to 'Convention' or 'Society,' as

they hoped to be united, and as this name had been tried in England and found to be a good one. The singleness of object expressed in the second article was carefully approved by every member of the Committee, and he thought it would be the whole Convention. The advantage of having all members Life Members is, that there will always be enough. They will soon become numerous in the different cities and their vicinity, so that wherever the Union may meet, there will be a large number of members to attend. They recommended that one third of the Board be laymen, because men of practical and business talent are needed—ministers are often absent; they go on the principle of faith, and though faith be necessary, pecuniary embarrassments are not desirable. Something more than money is wanted of laymen. Dr. C. said that his own plan, for a new organization, was different from that he had read, but that the overpowering arguments of his brethren had prevailed with him, and he finally had cordially assented to this as the most perfect they could devise. In reply to a question from Rev. John Peck respecting the charter, he said that the charter the Convention now had was probably of little value, although it had served their purpose to this time. A new charter was desirable, and would be obtained, from the Legislature of Massachusetts, when this body shall have changed the mode of its organization.

The subject of the new Constitution was postponed for further consideration to-morrow; it was taken up at 9 o'clock in the morning.

AFTERNOON SESSION.

After a recess of twenty minutes, and the partaking of refreshments in the vestry, the Convention came to order, and engaged for a considerable time in devotional exercises. Prayers were offered by Rev. Mr. Webb, of New York, and Rev. N. Y. Rev. D. Ives, of Ct., and Rev. H. T. Love, of R. I. The hymn, 'The morning light is breaking,' and 'Blow ye the trumpet, blow,' were sung by the Convention. Rev. R. W. Cushman, of Mass., proposed a resolution authorizing a Committee of five members to draw an address of this Convention, calling upon the Emperor of Burmah to permit the preaching of the Christian religion in his empire, without opposition. Mr. Cushman said he was not prepared to go at length into a defence of this proposition, but he offered a few words in its favor. He alluded to the liberality of the Chinese Emperor, with regard to the preaching of Christianity in his empire, and expressed the hope, that the example would not be without its effects upon the Emperor of Burmah, and that God would turn his heart to accede to the request now proposed, and to allow the worship of God with impunity in his dominions.

The President said that this had been done some years before, and the Board had sent a present to the Emperor which had been indignantly refused. But Mr. C. replied that that was another Emperor. The subject was referred to a Committee, consisting of Messrs. Cushman, Babcock, J. E. Welch, Webb, Train and Kincaid.

After appointing a Committee on religious services, hearing the report of the Committee on Credentials, and adjusting some difficult points about titles to membership, the Convention adjourned, uniting in prayer with Rev. B. Putnam.

EVENING SERVICES.

Public religious services were held in the evening at the Tabernacle, where a sermon was delivered by Rev. Dr. Sears. At the same time there was a missionary meeting at the Oliver Street Church. The Tabernacle was crowded. The organ and an excellent choir of singers led the Convention in its hymns of praise. Dr. Williams offered the first prayer. Before the sermon was commenced the Rev. Dr. Cone briefly introduced the Rev. Dr. Judson to the audience, and he, through Dr. C., said that upon occasions like the present, when all felt so much delight in meeting with each other, associated as they were in so benevolent an enterprise, the mind was naturally led to look upward and beyond the grave, to contemplate the felicity of that future meeting, when all who love the Saviour shall assemble around his throne, to part no more for ever. All that he could say was, that he desired to look away from the field of his missionary toil, and the infant churches he had been instrumental in rearing in Burmah, and to turn his eyes to that purer and better world—to Jesus Christ, who ever liveth at the right hand of God—to the general assembly and church of the first-born, and to the 'spirits of the just made perfect.' He prayed that their minds too might be taken from all lower and inferior objects, from the scenes so lovely and interesting on earth, to contemplate the eternal joys at God's right hand.

The sermon of Dr. Sears was founded on the commandment to love God supremely, recorded in Matt. 22:37. We took extended notes of this sermon, but perceiving our columns will be crowded, and aware that reports of sermons, being but abstracts at the most, are of less value than reports of addresses which are less concise, we conclude not to write them out; but instead thereof to copy the generous notice, which we find it, in the N. Y. Commercial Advertiser.

'The discourse was, in every respect, the greatest pulpit effort we have listened to for some time. The plan was novel, much as the theme has been dwelt upon; there was a beautiful blending in the whole range of thought, of a true philosophy with a pure and warm theology; the leading points of the subject were strongly planted and well sustained, and the conclusions were natural and forcible, gradually rising in importance as the preacher drew nearer the conclusion of his discourse, which was clothed throughout in pure classical language, with occasional bursts of impassioned appeal, and was delivered without written notes of any kind. From exordium to conclusion it was one continued flow of matured thought, and though occupying an hour and a half in the delivery, was listened to with undiminished attention to the end.'

MEETING IN OLIVER STREET CHURCH.

A very interesting meeting of the Baptist Missionary Society was held in the Oliver Street Church on Wednesday evening, a large assembly being gathered on the occasion. The object of the meeting was to invite attention to the necessity of sending more missionaries to the Arracan Mission, the present members of the Board being so limited, they cannot afford further aid to this most noble field, where the prospects are so cheering.

The exercises of the evening were commenced by singing the first two and last two verses of the 89th hymn, after which the Rev. Mr. TUCKER read the sixty-second Psalm. The Rev. Mr. DOWLING offered up a fervent and appropriate prayer to the throne of grace, and the 89th hymn was sung.

The Rev. Mr. TUCKER then introduced to the congregation the Rev. Mr. ABBOTT, who had just returned from the Arracan mission, and who, first reading from the 14th chapter of the Acts of the Apostles, 23d to 27th verses, proceeded to address them, in substance as follows.

These two brethren, my hearers, were sent apart by the church at Antioch. At first the village consisted only of five families. In the next year, he baptized 30, and in the second year there were 25 families there, and the church had from 60 to 70 members. In a few months afterwards, when the persecution was started in Burmah, great excitement and alarm was created, and the Christian families fled to Arracan and put themselves under the protection of the British Government, and 125 families came to that village.

Two years there were 125 families there, and 170 members in the church, and about 250, who were what we term here nominal Christians, while the congregation numbered about 800, having a fine church and a school.

The cholera broke out among them, and completely depopulated the place, those who were spared by the disease flying wherever they could go, and at the end of ten days from the first appearance of this scourge, out of 800 in the congregation, only 10 or 15 were left, and in three weeks, there was not a single one. In the next year after the cholera, they began to return, and now the church had some 70 or 80 members.

Bro. Abbott then gave a brief history of one or two other churches, and urged the necessity of more preachers. The entire support of a native preacher, he said, would not cost over \$35 per year, and he appealed to the assembly, if they would not contribute to support them. The present preachers have only received about half of their regular salaries, and some of them less than \$15 per year. This he said has the cheapest mission since the days of Paul, and the most successful in proportion to the labors, and amount of money required to support it. He mentioned several instances where he had tendered \$5 or \$8 to these preachers; but they refused it, and made him donations of \$5 and \$10, which he had contributed to the mission fund. But he continued, these men wait watching, and controlling. They need the care, the advice and the control of the missionaries, and they must have us; and my dear friends, here is the question which I wish to propose to you, do you think they ought to have a missionary, and only one, or more? If so what do you propose to do? We cannot go there without money. They cannot be watched by a missionary without money. The Board has no means, they have plenty of men willing to go, but they have no money, and they are now retrenching their operations, and if we go on as we have been going for years to come, we shall in the end come to nothing. Something must be done, but I don't want you to do it in a state of excitement. The Board can only do as many as they have money to support, and if extraordinary efforts are not made by the church, the Board dare not enlarge its field of operations. Their great anxiety now is, who shall first be called home, and how they can best retreat.

I want, my friends, two men for the Karens. I want to go back with two families, and I can't go back without them. I have had parents come to me 150 miles, and bring their children, fine, smart, bright little fellows, and they say, 'here, take them, educate them, we give them to you.' But I cannot take them alone, and unless you assist us, and send two men to the Karens with me, hundreds of these children must continue to run wild, when they ought to be at school. I want one to teach the native assistants, and one to teach the boys. Will you let the church there go on as it is now going, with only one missionary, and will you let one poor, broken-down man go back alone? We want two men for the Karens, and some one must give me money for them. I know that you pay for my money, but if you give your money freely, I know that you will pay more earnestly than if you only gave a little.

The Roman Catholics are there too, among the churches, trying to shake their confidence in us. They say we are not regularly ordained, that we are not the descendants of the apostles, and that we have no right to administer the ordinances. They say they are the descendants of the apostles, and if the Karens are baptized by them, they will be saved, but otherwise, they will not. They don't dare to say anything against us. They are as proud as the Pharisees, but that we are not qualified to baptize, and administer the ordinances. They say we are the followers of a man named Luther, who got drunk, and wanted to get married, and he succeeded from the true church and set up a sect for himself. These are the things which they throw at the natives, but thus far they have accomplished very little. They have offered the preachers higher pay, and used every means which a Jesuit alone knows so well how to use, to seduce them from us. Some of the teachers, however, meet them very cleverly. They say, 'you don't give us the Bible, but you teach them, and that is generally what you would send a floorer to them, for they can't answer an argument like that. The Karens will read, if they can get books, and they don't like the idea of being deprived of the Bible; so in that, the Jesuits, like the devil, sometimes overstep themselves. Wherever there is a Protestant missionary, there are sure to be Jesuits trying to seduce them away from us.'

And now I ask again, are you willing that I should go back alone? Is it best, with two churches, and 3000 baptized converts to take care of, and a whole jungle of boys to teach, that I should go back alone? With the present amount of contributions, we cannot afford to send more than one man to the Karens, and we must look to you for assistance.

Bro. Abbott then gave an affecting narrative of the death of Mrs. Comstock, the wife of Bro. Comstock, leaving two children, one six months, and one three years old, who soon after followed her. I must say a few more words of sister Comstock. When she died, all the women of the village flocked to her corpse. There were as many as two or three thousand who came there to take a last look at her, and each one wept, and wailed, and mourned, and wrung her hands as though each had lost a sister. She was beloved by every one. If any one had a sore finger, they must come to 'Mama Comstock' to have it dressed, and while she gave out medicines for their bodies, she never missed the opportunity of dealing out food for their souls, but she would pull out a tract, and address and preach to them the blessed gospel, which was a source of such inexpressible comfort to herself. Her loss was a general loss. Every one felt it. Every one mourned, and every one sorrowed for the bereaved husband.

Bro. Comstock, however, stood up under it, and continued to preach and labor as before. In the spring after his wife's death, he came to see the missionaries, and returned to Akyah, where he died; and Ramree is now without a missionary. Now, exclaimed the speaker, with fervid animation, *Who is to go and fill his place?*

The address of Bro. Abbott was listened to with breathless attention, and tears from many eyes showed that he had touched the right chord in their hearts.

The Rev. Mr. TUCKER then introduced to the assembly, every one knew, as he said very briefly to Bro. Comstock, whose mother, he said, had sunk to her grave, broken-hearted, within a few months after hearing of the death of her youngest and beloved child.

Bro. Kincaid then came forward, and addressed the audience nearly as follows:

My friends, I have listened with pleasure to the few remarks made by Bro. Abbott. He has told you of the Karens, and I too have a few words to say of that interesting people. My own labors among them have been however light, when compared with those of Bro. Abbott. He has passed many years among them, but it has been my privilege to labor some time among them. Bro. K. gave here a brief sketch of these interesting people, who inhabit a very large extent of country, and among whom civilization has made great progress, and whose population ap-

proaches nearly to that of the empire of Burmah. These, my friends, he continued, are not a mass of ignorant, but a few scattered tribes, but a large and populous nation. They are generally very intelligent, and at Arracan, they regard the Karens as equal in point of population to the Burmese; and this, my friends, should be kept in view when you are praying for these people.

They receive the gospel with great readiness, and it is taking firm root. Our brethren have given them the whole of the New Testament in their own language, and a part of the Old. They have a great taste and desire for literature, and all the books they get are written by Christians, and are thoroughly imbued with the spirit of the gospel of Christ.

In 1837, Bro. Abbott went from Rangoon to the Bassein province, and it was the first time that province had ever been visited by a herald of the salvation. Previous to that time, this people, who have now 26 churches, had never heard the name of Jesus, and all this has been wrought, by the mercy of God, since 1837; and it does seem to me, when we see what the Lord has done, and that by such a small amount of instructors, that the whole nation is to receive the gospel. Remember, my friends, this entire people are enemies to idolatry—none more so on the earth, except perhaps the Christians in America and England. It seems as though God had thrown his shield around this people from generation to generation, and that now, in this 19th century, the door of \$100 coming in from them, and that from that quarter, so much money was known in any geography made by Christian hands, and now they are known as a great people.

Bro. Abbott says he wants two brethren to go with him; and is not this asking a very small amount of assistance, in a field extending four hundred miles from east to west, and from 70 to 200 broad? And for all this vast country, he asks only two men to go with him.

I shall never forget the last words of Bro. Comstock—the last words he spoke, after I had bid him farewell, were, 'Brother Kincaid, remember, as men for Arracan.' Of course, he wished also for Bro. Abbott. He only asked for six men for all Arracan, to assist in a field of operations covering 800 miles in length, along the north-west coast of the Bay of Bengal.

Of all the men I ever knew, I never knew one more laborious than Bro. Comstock, and yet for the first six years of his ministrations, he never had a single convert; but I never saw him discouraged. He was always full of hope, and labored on as if he knew the end was certain. I once visited with him the Island of Cheduba, a lonely spot, with about 1000 inhabitants, in the centre of which is an extinct volcano. We went on, preaching, and finding many willing to listen, though there were many who disputed with us. But Bro. Comstock had been there before, and we found several who owned that they could not meet his arguments in favor of the Christian religion.

Not long since, I received a letter from an aged native preacher, who was with Bro. Comstock all ways, and he speaks of the death of Mr. and Mrs. Comstock, and the last tour he made with him. He says that on the Island of Cheduba, out of the 40 monasteries which were there before, there are now only six. The priests say the people now are too much enlightened to support the Papias priests any longer, and many of the shops where idols were made are now abandoned.

Let me speak to you a little of Bro. Comstock, and his noble, devoted wife. When we were ready to embark to come to our own country again, word was sent to us that the ship would sail that evening, and she lay about two miles off in the Bay. So we made our preparations to go on board. Mrs. Comstock took her little children and walked out of the house towards a grove of tamarinds. She was very pale, and thin, and wasted. Her lips were colorless, and she looked, as she really was, near going to her heavenly Father. She walked with her children a little way, and stopping, she looked for a few moments with a mother's look of love upon each of her children alternately, and imprinting a mother's kiss of love upon their foreheads, she turned, and walked back to the house.

Bro. Comstock came off to the ship with us, and he went into the cabin. Going into a state-room with his two children, he knelt in prayer, and when he arose, his face was bathed in tears. Laying his hand upon their heads, he invoked a father's blessing upon them, and then took his leave to return on shore. He parted from me with a feeble pressure of the hand, and I followed him to the side of the vessel, where he descended into the small boat which was waiting to carry him ashore. I looked over the side, and when he reached the boat, he turned his face up to me, sat bathed in tears, and exclaimed, 'Remember, brother Kincaid, six men for Arracan.' And that was the last I ever saw of him. On the very day that we took a pilot off Sandy Hook, here, Mrs. Comstock died.

I mention this, my friends, to show those who think they make great sacrifices by giving a little to the support of foreign missions, how little they know of it. They know nothing, my friends, of the sacrifices which they make. Remember, my friends, the last words of Bro. Comstock, 'Six men for Arracan.'

His grave, my friends, is in Ramree. Sister Comstock's grave is in Ramree, under the tamarind trees, near to the spot where she lived and toiled; and her children lie by her side. In Ramree, also, is the grave of sister Abbott, and her children lie there too. Could you have seen them, you would have known and would feel what it is to make sacrifices for the church of Christ. Brother Stillson is there alone, by the graves of those who were laboring and toiling in the same cause with us; and I ask you, shall we go back without the six men for Arracan whom Bro. Comstock, with his last breath, requested?

After a few remarks of a general nature, the eloquent speaker gave way, and the exercises of the evening were closed with the singing of the Karen hymn, and the repetition of the Lord's prayer in the Karen language. The doxology was then sung, and after the pronunciation of the benediction, the audience dispersed.

SECOND DAY.

The Convention was opened with the usual devotional exercises, after which the first business in order was the consideration of the new Constitution reported on Wednesday.

The first article being read, Dr. Cone said, as chairman of the Committee, who had reported it, he would make a few explanations, as to the effect of the changes proposed. We all know, he said, that no mortal plan was ever originated, which was free from imperfections, and we all know too, that the best of plans may be frustrated by inefficient agents, to carry them into operation. The best constitution ever formed must fail, if the agents do not carry out the original designs, and we know that even an inefficient constitution in the hands of those who work together, will accomplish much good.

After a faithful and prayerful investigation into the affairs of the Society, and with the deepest interest in the cause of missions, and with the fact staring us in the face that \$40,000 will be raised to pay off the debt of the Board, and with the hope of producing some plan by which not only this might be done, but \$70,000 or \$80,000 raised annually for current expenses, the Committee proceeded with the duty assigned to them. With these objects in view, the Committee united in deciding to call this the 'American

Baptist Missionary Union,' for this reason, that we are not now an United States Missionary Society, for one half of the States have separated from us. We are not a Convention, and have none of the distinguishing features or elements of a Convention, but we thought to assume the name of a Union, would give weight and influence among those who take an interest in missions, and others who do not want.

Let those who feel no interest in missions, have no right to control those whose sole object is to have missions, wherever the door is opened for them. It is proper that those who contribute money for this object, should be the ones who are to meet annually, to elect a Board of Managers, and appoint an Executive Committee to carry out the wishes of those who have given their money. The only way to avoid the difficulties under which we labored, under the old constitution, is to have no representations from States or churches, but that every man should stand on his own footing. We do not hear of the Bible Society being split by divisions and dissensions, and do they love the church, and the kingdom and the cause of Christ better than we do? No, surely not. The reason is to be found in the nature of their organization; and we supposed that by calling this the Missionary Union, we should have life members from the four quarters of the globe. Whenever a brother feels an interest in any particular missionary, or any station, he will send on his money, and you will find the \$100 coming in from them, and that from that quarter, so much money was known in any geography made by Christian hands, and now they are known as a great people.

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Mr. Colver then proceeded to urge his objections to the title of the Society, which he thought was unfortunate. The word American covers as much ground as the words United States, and that he thought better left out, and call it the Baptist Union, or else put in an explanatory clause, which would put the Society on the same ground as the Southern Society has put themselves. Call it Northern Union, or Free Church Union, or Baptist Union, but leave out 'American.' That word should not be in, for in one part of America the church had seceded, and they are known as, and called the Southern church. He wished to meet them on their own ground, and the term, 'Northern Baptist Missionary Union,' would suit him. That draws the line where it is drawn by the South. It could hurt no one, and would tend to dispel fears, which he was sure had no foundation. He would not press this to the grief of any feeling, but it struck him that it was intended to go South of Mason Dixon's line, and if so this change in the name would break that up. Mr. Colver argued at some further length, in favor of so modifying the title, as to show it as distinct from the Southern, or slaveholding church.

Mr. Downes, of New York, said he could not see any objection to the title, or the word American. It is a term applied to great national institutions, but it does not include the whole of North America. If, as was urged, slavery was to be abolished in the United States, the title would then be very fitting. It was better, too, that it should be called American than Northern, because if our Southern States should secede from slavery, and the Southern association, there would then be no obstacle to prevent them from joining this Union.

Rev. Mr. Stow, of Boston, defended the term American. It was well considered in the Committee, and every member was in favor of it. They weighed carefully and adopted the word American, the word Baptist, the word Missionary, and the only question arose as to the word Union, whether it should be Convention, Association, or Union, but 'Union' was finally adopted. Mr. S. defended the geographical position. It was a term not designed to cover and embrace any particular portion of territory, or any particular class of inhabitants, but all who have American hearts, Baptist principles, and the missionary spirit.

The question was loudly called for, on all sides, and the first article was adopted with but one dissenting voice.

The second article was then read, and Dr. Cone was asked as to the limitation implied.

Dr. Cone. I do not see that I can give any explanation. The article is as clear as the sun at noonday, and explains itself. I can only state that the Committee had the one single object in view as stated. What has been done, was done in good faith. There is nothing concealed, nothing behind the curtain. We mean to send missionaries wherever God opens the door, who shall take with them the Bible, faithfully translated, and preach the doctrine which it contains. If they preached contrary to these doctrines, and contrary to the discipline of the church, it would be the duty of the Executive Committee to take them in hand, and decide. The object of the article is clear, and you may as well ask me to define the sun, and make it more clear than it is at noonday. We do not design to interfere with 'Home Missions.' The term first used in Committee was 'un evangelized nations,' but reflection showed that it would shut us out from Germany, and France, and Denmark. We mean to enter in every door which God opens, and to send missionaries throughout the world.

Rev. J. BLAIR, of Connecticut, expressed himself highly pleased with both articles. He loved the word Union, and prayed that they might all be united, to carry on this great work. He was in favor of having the Society organized upon the principle of life membership, and hoped they would adopt the plan with one heart—give their money, and give to the perishing heathen the gospel of Christ.

The third article being then read, and the first clause, being under consideration, Mr. Colver, objected to the shape of it as bad. The churches here might send a large number of delegates who would be life members, next year they would send more, and in a little time nearly all the members of the churches in Boston and New York would be life members, and their pecuniary support would be secured. This he thought would be opening the door too wide, and would prevent an equality of representation.

Dr. Cone explained that there was less danger from the present than the old plan, and he thought the objection urged would apply much more properly to the old plan. Then there were great advantages which this plan would secure. For instance, a church might not be disposed to come up to the support of the mission cause as a church, but there might be some brother in it, who was taken up separately, and the first clause, being under consideration, Mr. Colver, objected to the shape of it as bad. The churches here might send a large number of delegates who would be life members, next year they would send more, and in a little time nearly all the members of the churches in Boston and New York would be life members, and their pecuniary support would be secured. This he thought would be opening the door too wide, and would prevent an equality of representation.

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day would come when there would be a secession in the North from this Union, and an organization formed, which would make itself heard in times, and repeated. Why not say at once, we go for freedom, and will hold no fellowship with those who make merchandise of human bodies, and as far as they dare, of human souls?

Mr. ARTHUR thought the amendment entirely unnecessary. We have no reason to believe that the Executive Board would license a slaveholder as a preacher, sooner than they would a renegade. There need be, he was sure, no apprehensions on that score.

Mr. BLAIR said that when the Board should issue to slaveholders, and appoint slaveholders, it would be time enough to come in and introduce resolutions touching slavery. There was no fear that any slaveholder would be appointed, but if there were an hundred, or a thousand who were ready to give their money to the mission cause, he should say 'Amen,' with all his heart. With the understanding that all the members of the Executive Committee were to be members in good standing, there was no cause for fear on that head.

Dr. TUCKER, of Buffalo, inquired what this had to do with slavery. If \$100 was sent from the South to the Executive Board, would it be a doing with that? I am opposed to slavery, but why involve that principle in an organization which is peculiarly of a missionary character. Our gold and silver are dug from the mines by slave labor, but it does not hurt my pocket or hurt my conscience. The spider sucks poison from the same flowers, from which the bee draws honey. I see no reason for the amendment, and hope it may not prevail.

Rev. D. DUNN, of New York, inquired if members from the South, by coming to the Convention, might not come in, and in time, control the operations of the Convention, and exercise a controlling influence in the Board. He wished the assurance from the Chair, that the South would not come in, and say, 'now that all obstacles are removed, we have no objections to become members of this Union.' He wished the assurance that they would not drop their infant organization, and come in with us.

Dr. WATLAND. I have been with you and among you these thirty years, and I ask, is there any one who has ever been guilty of a guileful trick, or to say one thing and mean another. The only object in view here is to carry the gospel of the Lord Jesus Christ to the perishing heathen and other heathen nations. Year after year this has come up, and last year, at Philadelphia, it was found almost impossible to bring the subject of missions before the Convention at all. It was to prevent a recurrence of this, and to enable brethren who come here, in honesty of purpose to benefit the perishing heathen, to accomplish that object. The name of the South, or of slavery, was never mentioned in the committee; it was never suggested, and our only thought was, how we could accomplish something to save the perishing heathen.

Rev. Mr. KINGSFORD, of Alexandria, D. C. I know, said he, something of the South, and something of the feelings of the South, and perhaps I may be enabled to allay the feeling and excitement which a dread of re-union seems to create. Sir, the South will never trouble you. (Amen, from many parts of the house.) They have formed themselves into a Convention to carry on missionary operations to the extent of their abilities. Members here may be assured, that there never will come to this Union one hundred dollars from the South, to constitute a life member.

The amendment offered by Mr. Green was then put and lost by an overwhelming vote.

Rev. Mr. J. REXES, of Delaware, thought the efficiency of the Union, if all who contributed, did so from the same motive, no harm could come, but men needed some stimulus, and the test of membership would furnish it. Present cheap terms, there might seem to be ten or twenty thousand members, but if any cause of disagreement should arise, many would cease to feel any interest at all, and rely solely upon their life membership. He moved as an amendment that \$500 paid down should constitute a life member, or \$100 paid annually for six years.

Rev. Mr. CHURCH, of Rochester, was opposed to the amendment. He thought the cause of missions would best subsist by the love of missions. He did not like the largeness of the sum proposed, or the motive which the amendment sought to establish.

Mr. HAYES, of Boston. No matter what sum is fixed to constitute a life member. We want a Board who will work, and it matters not how many the Union is composed, if the Board is so appointed as to consist of regular members of the Baptist church, and be allowed to permit churches which may wish to avail themselves of the missionary interest to avail themselves of the advantages of the Union. I feel much as did REXES, when he refused to take the clause in a meeting in London, that these large meetings interfere with the interests of the church. When the news came home that brother Judson had been converted, and was thrown on our hands, the general exclamation was, the Baptists are not ready for this work. We must get little clans and societies formed throughout the country, to take up this cause; and we did so, and thus originated this Convention. Let us have patience, and do not do our work too hastily. I hope this clause will pass at the house, it is far better than the old one. The Union will be composed of a very large body of members, and the Board will be so constituted, as to have the confidence of all the land. I want to have a fiscal agent so constituted, that if a church wishes to send a missionary to Burmah, or any other place, they may send the money to Boston, and have it transmitted through the Board.

Rev. Mr. REXES advocated his amendment briefly, and said he feared they would withdraw means from the mission cause, by placing life membership so low. Here were now 250 life members made to-day, and there were \$250,000 to be made, and that in two years, fifty thousand dollars would be lost.

Rev. C. M. FULLER, of New York, opposed the amendment. He had never yet found a life member in any Society, who did not take an interest in it, and if a man was made a life member by a church, or an association, it was because they had confidence in him. He saw no evil in a large number of members, but on the contrary great good, and he did not care if there were an hundred thousand life members. Indeed he wished to see the whole Baptist denomination life members, and united in this great cause.

After a few remarks from Rev. Mr. TUCKER in opposition to the amendment, on the ground that some of the small churches could not raise so large a sum as \$500 to constitute their pastor a life member, the question was taken on the amendment and lost.

The third clause was then adopted unanimously, and the Convention took a recess of half an hour.

Afternoon Session.

The fourth article was read by the President, immediately after a prayer by Rev. Mr. Webb, of Penn. It was adopted without debate. And so were the succeeding articles, one by one, until the reading of the 14th. To this Mr. Hays proposed an amendment—the insertion of a clause authorizing the Committee to receive and transmit to their destination such sums of money as any church or congregation might subscribe for the special support of any one missionary. His attention had been called to this subject by Ca-

sey and Marshman, who earnestly desired and prayed that there might be a stronger connecting link between the churches and the missionary. Mr. Hays then pointed out what he conceived to be the pernicious effect of separating the missionary from the church, and putting him under the care of a private association. He urged a change in this respect, and expressed his conviction that if there were more direct intercourse between the missionary and the church which sent him out, the spirit of vital Christianity would be fanned into a flame, and prosperity would attend the work.

The President thought the subject provided for in the 23d article.

Rev. Mr. HAYES said so it was, he found, to a certain extent, but he had reference rather to churches than individuals. He thought it right that churches should be encouraged to send out and support their own missionaries, as most suitable to the church's dignity.

Dr. COLE thought this subject important. He spoke in favor of the proposed 'Union,' as tending to render the aid that small churches should give, effectual. There should be a union action, and if the different churches that can individually support themselves to sustain the work, there would be a falling off of interest among the smaller ones, but till the church should become more perfect, the strong must bear the infirmities of the weak, the rich must help the poor.

The amendment was lost; the article and those succeeding, to the twenty-first, were adopted without discussion. To the 21st article, Rev. Mr. GAREX, of Mass., proposed to add, the members of which are not slaveholders. Rev. D. P. CARR, of Vt., said he was sorry that the question of slavery was not brought up. The meeting had nothing more to do with the question than it had with the annexation of Oregon. He hoped that the noble work, in which they were legitimately engaged, would be carried on and finished without the 'sound of axe or hammer.' He was an abolitionist, inside and outside, and a temperance man, and many other things, but he was also a lover of missions, and he did not want the slave brought up before him at every turn.

Every man, he thought, has a good conscience in this holy work, to join in a Missionary Convention, and nothing else, his heart glowing with love to God and to the souls of heathen, and he could lay aside every thing else while he attended to this holy work. He hoped his friends would all do the same.

The 22d, 23d, and 24th sections were passed without debate. The next question was on the adoption of the whole report of the Committee, with the Constitution.

Mr. COLE proposed two resolutions (if necessary) authorizing the application of the Convention to the Legislature of Massachusetts for a charter for the new 'Union,' and to convey all the property of the Convention to the new organization.

Rev. B. STOW thought that, before the question was taken on the Constitution, as a whole, a Committee ought to be appointed to examine into, and report upon, the legal effect of such a step. Accordingly, the following were appointed: Hon. J. H. DUNCAN, of Mass.; Rev. Wm. R. WILLIAMS, of New York; Rev. Mr. REXES, of Delaware; A. M. BEES, Esq., of Utica; and Hon. Friend Humphrey, of Albany.

On motion of Rev. J. E. WELSH, of N. J., a Committee was appointed to appraise the Columbian College connected with the Convention, that the organization was about to be changed. Messrs. Cone, Peck and Welsh were appointed.

Rev. J. M. PECK reported from the Committee on the subject of the proposed charter. He proposed opening a correspondence with the American Missionary Association, on that subject, at Louisville. The arrangement of a transfer of these Missions from the Convention could not be completed without such a correspondence.

After some business of an incidental character, the Convention adjourned to meet in this place, at 7 o'clock, this evening, to act on the report of the Committee now in session, and to pass upon the Constitution. A member suggested that the Committee by that time would not be able to report. Dr. Cone said there was enough to report. Dr. Cone said there was enough to report. Dr. Cone said there was enough to report.

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tion Missionary Union.' The Committee do not say that it is necessary to procure such an act from Pennsylvania as is contemplated, but they merely give the Board the power to do so, if it should be necessary. With these conditional provisions, the Committee see no objection to adopting the Constitution provisionally.

The report was then accepted, and the resolutions taken up separately. The first and second were adopted without discussion, and the third being read, Mr. CUTTING, editor of the N. Y. Recorder, expressed his dissent from it. He did not see the necessity of it, if the new Association was to be merely a continuation of the old one. [The President explained that it would not be the same body.] Mr. C. remarked, if so, there was still a stronger objection. He doubted the right of the Legislature, by any act, to authorize a transfer of the property and duties of one body to another. This Convention had a large amount of property entrusted to it for specific purposes, and what right has any legislative body to say that another institution may assume their duties and perform them. Account the American Baptist Missionary Union a continuation of the Triennial Convention, and there would remain no difficulty. We want an act to remedy past irregularities, and for such a purpose an act could be obtained, but from no other source than Pennsylvania. A remedial act has been obtained in the past, and for such a purpose an act could be obtained, but not to authorize a change and transfer of property, rights and duties. Doubts have been thrown over our past acts, and we want them put right by legislative enactment in Pennsylvania; but for the future we must go to Massachusetts.

Mr. DUNN said he had hoped the explanations he gave when the resolutions were read would have proved satisfactory, and that they would be adopted without objection. It may not be necessary to go to the Legislature of Pennsylvania at all, but provision must be made should be. The Committee were called on to pass upon this subject off-hand, without any previous knowledge of the laws of Pennsylvania, and could not look into the matter with as much minuteness as they wished. The Convention owes its legal existence to Pennsylvania, and cannot change its name at pleasure. The American Baptist Missionary Union cannot be in law a continuation of the Triennial Convention, and he knew not of any other way to transfer the property and interests of the Triennial Convention without authority from some power capable of conferring that right on them. For these reasons, the Committee have made these recommendations, if they should be thought necessary, but the mere provisional organization of this Union need not depend at all on these questions.

Mr. CUTTING then withdrew his opposition, and the third, as well as all the resolutions, were unanimously adopted.

Consequently, conversation here took place as to the propriety of devoting the remainder of the evening to devotional exercises, and hearing reports from the returned missionaries, leaving the consideration of the Constitution until the morning. Finally it was decided to go on and adopt the Constitution.

Rev. W. W. EVANS, of New York, then offered a new section to come in between the 19th and 20th, defining more fully the duties of the Treasurer, and authorizing him to receive donations, and apply them to the specific purpose designated by the donors.

Mr. STOW, of Boston, said he had already been done by the Treasurer for many years. He saw no objection to admitting it as an article in the Constitution, except that there would be danger of imposing too onerous duties on the Treasurer, and enlarging his labors too much.

Mr. EVANS proceeded at some length to speak in favor of his article, and was followed by Mr. DUNN, also in favor, the arguments of both being well received, and the Convention adopted a missionary, they would send out hosts to every quarter of the globe.

Rev. J. BLAIR said there were three things to be taken into consideration in reference to the proposed article. First, would it hazard any thing in our hands, and second, would it interfere with the operations of the Union? Second, by adopting this, it is probable that an additional sum could be raised? Third, should we be more united, and can we adopt this Constitution with greater harmony and unanimity, if these three things are made satisfactory? If so, it were well to adopt the proposed article.

Rev. A. BENNETT thought it was a serious innovation, as it was giving the churches the point of missionaries irrespective of the Board.

Dr. COLE said if this was passed now, it would certainly produce a long discussion. He suggested that the mover should withdraw it, and if he thought it necessary, introduce it to-morrow in the shape of a resolution. If it was inserted in the Constitution it would have all the force of law, and he did not wish to see any thing imperative in an instrument so sacred as that, which was to stand for all time. Mr. EVANS then withdrew his amendment, and the question on the adoption of the Constitution was called for from all parts of the Convention. The question was adopted, and the Constitution was adopted unanimously.

Rev. Dr. COLE immediately arose, and offered up one of the most fervid, impressive and eloquent prayers ever heard within the walls of any tabernacle of the Lord; and hardly had the solemn Amen, with which it was closed, died upon his ears, before a member arose, and called for the singing of the 'Union Hymn.' It was immediately sung, and with an effort never equalled, the whole Convention joined in the song, and joining in it, with the most animating and inspiring feeling. It was then voted that the Chair appoint a Committee of seven, to nominate a Board of Managers for the Union, and while the Chair was preparing the names, Mr. STOW gave a brief statement of the fiscal concerns of the Board.

By this, it appeared that in April last the debt was \$40,000, and a Committee had been appointed at the last meeting to try to raise that sum, separate from the amount necessary to meet the annual expenses of the Board. They had obtained \$20,000 in New England, \$20,000 in New York, and \$2,000 in Albany. The interest, however, had been accruing on the debt, and they now wanted, in round numbers, \$10,000 to liquidate the whole.

Dr. COLE suggested that we had here, to-day, devoted ourselves by courtesy, life members, and he proposed that each brother who had been thus constituted a life member, should pledge himself to give or raise \$100 between this time and the next meeting, at Brooklyn, in May.

Mr. WHITE, of Staten Island, said he would be one of fifty to pay \$100 towards the liquidation of the debt. Rev. J. M. PECK said he felt called to say that he was a life member, and not a foot the bill. Let us go to work at once, and raise the \$10,000. We can do it with all ease. And here commenced a scene which must have gladdened the heart of every friend of the missionary cause. The Rev. Mr. TUCKER (being bountifully provided for in the way of voice) ascended the pulpit, and stated his readiness to accept the name of the one hundred dollar subscribers. There was an hour, the magnificent sum of twelve thousand four hundred dollars was pledged, it seemed one hundred dollars each; besides which, there were many private subscriptions handed in, which were not announced.

Messrs. JUDSON, KINCAID, ABBOTT, DEVER, MAGRAW, ARNOLD, CROOK, and others of the beloved missionaries, were constituted life members, either by churches, associations, or individuals, being eagerly caught up, each one vying for the honor of making that beloved and venerated man of God a life member. The scene during the reception of the names was one never to be forgotten, and when the chairman announced the amount of the contributions, which insured the liquidation of the debt, a murmur of satisfaction ran through the assembly, which could not be restrained.

The Chair then announced the following brethren as the Committee of nomination—A. Bennett, G. S. Webb, J. Peck, J. M. Peck, H. Lincoln, J. E. Welsh, H. Jackson.

Prayer was then offered by the Rev. Mr. Thompson, of England, and the Convention adjourned until Friday, at 9 A. M.

THIRD DAY.

The scenes of this morning's session were intensely interesting; they cannot be described so as to produce in the reader the emotions felt by those who were present. So limited is the space now left us in these columns, that the less important details of business we shall rapidly pass over, and we shall be obliged to condense as much as possible our whole report. After singing, and prayer by Rev. Mr. Leonard, of New York—

Rev. Mr. CUSHMAN reported on behalf of the committee appointed to inquire into the expediency of memorializing the Emperor of Burmah on the subject of missions. They thought, that though not expedient to make such a movement in advance of further missionary effort, it was yet perhaps desirable to prepare such an address and petition, and submit it to the Emperor of Burmah. The report was accepted, and after a brief discussion, was referred to a committee consisting of the Rev. Drs. Wayland, Judson, Cone, Sharp and Williams.

A long and deeply interesting report was made up by Secretary Peck, on behalf of the Acting Board, giving a statement of the condition of the missions, and various reasons against the abandonment of particular stations. It had been voted at the meeting of the General Board at Philadelphia, that such a report should be prepared. We are happy to inform our readers that this report is to be printed. Its acceptance was moved by Dr. Chase.

Rev. D. DUNN, of Philadelphia, made a very effective speech in favor of accepting and printing the report. He regarded it as a precious document to be presented—a testimony to be transmitted to our children. He rejoiced that it contained no recommendation to withdraw support from any mission. With reference to the different stations, he felt like the family in Jerusalem, when overwhelmed with the prospect of a famine. They decided that the children must be sacrificed. The parents then called up the eldest; 'O no, we cannot part with him, he is our first-born.' They called another, but as they looked upon him they decided that he could not be given up; and so each one to the youngest. The youngest certainly they could not stay; 'if death must come, let us all die together.' Dr. D. expressed great confidence in God; he was not in one instance, and pressed against the wall of the children must be sacrificed. The parents then called up the eldest; 'O no, we cannot part with him, he is our first-born.' They called another, but as they looked upon him they decided that he could not be given up; and so each one to the youngest. The youngest certainly they could not stay; 'if death must come, let us all die together.'

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favor of the European missions, and said that a brother present, in addition to all he had given for China, and two or three hundred dollars pledged last evening, stands good to-day for \$200 for the French, and \$200 for the Greek mission; and his word is as good as the notes of any Bank.

Rev. Mr. KINCAID remarked that for some weeks past he had been travelling in several States. He found a large number of our most experienced brethren feeling an intense anxiety with reference to this Convention—but he said that different feelings had prevailed in his own heart. And now he blessed God for what he had here seen and heard. He believed that no missionary would be withdrawn from Burmah. In every case missionaries had been greatly successful.

He remembered the night when he landed at one o'clock on the wharf in Burmah. The missionaries were ready, they were on the wharf with welcome, and the crowds of natives gathered round extending their hands and lifting up happy voices. 'What do they say?' said I. The reply was 'welcome, welcome to our country.' And when I attended a prayer meeting of the native converts, the next night, I heard one exclaim, 'often in their prayer that I was led to inquire what it meant. I was told, they were blessing God for the missionaries sent by Christians in America. I then knew, said Mr. K., what the passage means. Ask me, and I will give the heathen for their inheritance, and the uttermost parts of the earth for his possession.'

TO OUR READERS.

Dear readers, our columns are full. We can tell you no more, now, of the meetings in New York. The religious business, however, was unimportant. The names of the several-day Managers of the Convention will have ready subject to the call of the Executive Committee. The report was accepted, and after a brief discussion, was referred to a committee consisting of the Rev. Drs. Wayland, Judson, Cone, Sharp and Williams.

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